

To Various Gods : For attaining heaven

- XIX.43.1** Whither the realizers of the Divine Supreme go with consecration and austerity, may the fire divine lead me thither; may the fire divine grant me wisdom. I dedicate it to the fire divine.
- XIX.43.2** Whither the realizers of the Divine Supreme go with consecration and austerity, may the cosmic wind lead me thither; may the cosmic wind grant me vital breaths. I dedicate it to the cosmic wind.
- XIX.43.3** Whither the realizers of the divine supreme go with consecration and austerity; may the sun lead me thither; may the sun grant me vision. I dedicate it to the sun.
- XIX.43.4** Whither the realizers of the Divine Supreme go with consecration and austerity, may the moon lead me thither; may the moon grant me (a pleasant) mind. I dedicate it to the moon.
- XIX.43.5** Whither the realizers of the Divine Supreme go with consecration and austerity, may the curing principle (soma) lead me thither; may the curing principle grant me the sap. I dedicate it to the curing principle.
- XIX.43.6** Whither the realizers of the Divine Supreme go with consecration and austerity, may the resplendent self (Indra) lead me thither; may the resplendent self grant me the strength. I dedicate it to the resplendent self.

XIX.43.7 Whither the realizers of the Divine Supreme go with consecration and austerity, may the elemental water lead me thither, may the immortality come to me. I dedicate it to the elemental waters.

XIX.43.8 Whither the realizers of the Divine Supreme go with consecration and austerity, may the Lord of knowledge lead me thither; may the Lord of knowledge grant me the sacred knowledge.

Añjanam : ointment against disease

XIX.44.1 You are the lengthener of life-span; you are said to be an all-cure medicine. So, O ointment, augmenter of happiness, may you and the waters give us relief and freedom from fear.

XIX.44.2 What jaundice, venerable disease, aching of limbs, and herpes are there - all those wasting diseases, may this ointment strike out of your limbs.

XIX.44.3 May this ointment, born on earth, beneficial, and life-giver of men, make me unperishing, fast chariot-rider, and sinless.

XIX.44.4 O vital breath, preserve our breath. O life, be gracious to our life. O destroyer, may you release us from the snares of destruction.

XIX.44.5 You are embryo of the ocean and flower of the lightnings.
You are the wind, (our) breath, the sun, (our) vision, and the
sap of heaven.

XIX.44.6 O ointment divine, brought from the three-humped (Triakut)
mountain, may you guard me from all (sides). Medicinal
plants, whether of foreign lands or of the mountains, can
never surpass you.

XIX.44.7 Killer of harmful germs and expeller of disease, this
(ointment) has come down in our midst, driving away all the
diseases and making impending calamities vanish.

Varuṇa

XIX.44.8 O sovereign venerable Lord, man tells here many a lie, from
that guilt, may you of thousand-fold strength, free us
completely.

XIX.44.9 In that we have said O waters, O inviolable, O Varuna, from
that sin, may you of thousand fold strength; free us
completely.

Ointment

XIX.44.10 Mitra and Varuna, both, have gone after thee, O Ointment;
they having gone far after thee, brought thee back for
enjoyment (bhoga).

Añjanam : Ointment

- XIX.45.1** Just as one repays a loan (taken) from a creditor, so may you carry the harmful device to the house of the device-maker; O añjana blessing, may you crush the ribs of the enemy, who conspires with his eyes.
- XIX.45.2** Whatever evil-dreaming is there in us, in our cows and in our household, may (this) dear (blessing) inflict that on the enemy having fictitious names; the unpleasant enemy, having fictitious names, put that on himself.
- XIX.45.3** May this mountain-born añjana blessing, flourishing with the vigour and might of the waters, and born from the fire divine, cognizant of all beings, and full of four-fold strength, make the quarters propitious for you.
- XIX.45.4** This añjana blessing of four-fold strength is being bound upon you. May all the quarters be free from fear to you. O lord, may you stay firm like the impeller Lord; let these people bring tribute to you.
- XIX.45.5** Apply one to your eyes; wear one as a jewel; bathe with one, and drink one of them. May this blessing of four-fold strength protect us fully from the four calamitous bonds of the gripping disease (seizure).

To other Gods

- XIX.45.6** May the adorable Lord preserve me with vital heat for in-breath, for out-breath, for long life, for lustre, for vigour, for majesty, for weal, for good prosperity. Svāhā.
- XIX.45.7** May the resplendent Lord preserve me with the strength (of the sense-organs) for in-breath, for out-breath, for long life, for lustre, for vigour, for majesty, for weal, for good prosperity. Svāhā.
- XIX.45.8** May the blissful Lord preserve me with bliss for in-breath, for out-breath, for long life, for lustre, for vigour, for majesty, for weal, for good prosperity. Svāhā.
- XIX.45.9** May the bounteous Lord preserve me with bounty for in-breath, for out-breath, for long life, for lustre, for vigour, for majesty, for weal, for good prosperity. Svāhā.
- XIX.45.10** May the brave soldiers (cloud-bearing winds) preserve me with the troops for in-breath, for out-breath, for long life, lustre, for vigour, for majesty, for weal, for good prosperity. Svāhā.

Astr̥tamaṇi : unsubdued blessing

- XIX.46.1** The Lord of creatures, in the beginning, bound you, the delightful astr̥ta (unsubdued) blessing, for performing heroic deeds. That very (blessing) I bind on you for a long life, for lustre, for vigour and for strength, may the unsubdued protect you all around.

- XIX.46.2** O unsubdued (blessing), may you stand up to defend this person with ceaseless care. May not the crafty merchants harm you. Just as the resplendent army chief destroys the robbers, so may you shake off the invaders. May you overwhelm all your enemies; may the unsubdued protect you all around.
- XIX.46.3** Whom hundreds of assailants, attaching and smiting, have failed to subdue, to him the resplendent Lord has set the vision, life and also strength; may the unsubdued protect you all around.
- XIX.46.4** We cover you with the armour of the resplendent Lord, who is the overlord of the bounties of Nature. May all the enlightened ones lead you forth again; may the unsubdued protect you all around.
- XIX.46.5** A hundred and one powers and a thousands lives are there in this unsubdued blessing. Like a tiger, attack all your enemies. Whoso invades you, may he fall below; may the unsubdued protect you all around.
- XIX.46.6** Besmeared with clarified butter, rich in honey and milk, possessing a thousand lives and a hundred incarnations, bestower of life-span, granter of peace and happiness, full of vigour and sap, may the unsubdued protect you all around.

XIX.46.7 May the impeller Lord arrange it so that you shall be superior, having no rivals and destroyer of rivals, and exercising control over your kins; may the unsubdued protect you all around.

To Rātri (Night) : for protection

XIX.47.1 O night, the terrestrial space has been filled with the lights of the father (i.e., heaven). Mighty you spread forth upto the abodes of the sky. The glowful darkness pervades all around.

XIX.47.2 In her, whose other end is not seen and who does not allow all things to be seen separately, all that moves, enters (to rest). O vast, darksome night, may we reach your other end unharmed; O benign one, may we reach the other end.

XIX.47.3 O night, what your observers watching over men are there ninety-nine, or eighty-eight or seventy-seven:

XIX.47.4 And sixty-six, O opulent one, and fifty-five, O delightful, and forty-four and thirty-three O speeding one;

XIX.47.5 And your twenty-two, and , O night, eleven at least are there, with those guards, may you guard us sure today, O heaven's daughter.

XIX.47.6 Protect us; may no cruel killer overpower us; may no abusing rogue overpower us. May not a thief of cows overpower us today; may not a wolf to the sheep overpower us.

XIX.47.7 O benign one, not a robber of horses, nor the torturers of men (overpower us). By remotest pathways may the thief and the robber flee; by the distant road the fanged rope and by the distant one may the wicked hasten.

XIX.47.8 Now, O night, make headless the serpent, causing great thirst by its hissing, crush the jaws of the wolf, and dash the thief to the wooden post.

XIX.47.9 O night, we dwell within you; we shall sleep; may you keep awake watchful, give shelter to our cows, horses and men.

To Rātri (night)

XIX.48.1 Now, what things we have collected and what are (lying) in the chest, all those we entrust to you.

XIX.48.2 O mother night, may you hand us over to the dawn; may the dawn hand us over to the day; may the day hand us over to you, O glowing one.

XIX.48.3 Whatsoever that flies, whatsoever that glides, and whatsoever a rogue beast of mountains is there, (grips our joints) from that, O night, may you protect us.

XIX.48.4 As such may you protect us from behind, you from in front, you from above and from underneath as well. O glowing one, do protect us. Here we are your praise-singers.

XIX.48.5 They, who perform rituals at night, and they, who keep awake within the beings, and they, who protect all cattle, may they keep awake within (watch over) our selves, keep awake with in (watch-over) our cattle.

XIX.48.6 I know, verily, your name, O night, 'dripping clarified butter' (grtāchī) is your name. The possessor of strength (Bharadvāj) knows you as such. So may you keep awake and watch over our possessions.

Night : Praises and Prayer

- XIX.49.1** Covetable, youthful maiden, night, dear to the impeller Lord of the fortune, all encompassing, easy to invoke, accumulating glory, has filled the heaven and earth with grandeur.
- XIX.49.2** Profound (darkness) has ascended over all things; the mightiest ones have ascended to highest sky; that benign night, full of desire, moves gradually (one) towards us like a friend with nice provisions (presents).
- XIX.49.3** O desirable, deserving worship, blissful, high-born night, you have come. May you stay here with friendly favour. May you protect us, O well born, and also the dairy products, which are beneficial for men with their nourishment.
- XIX.49.4** The night, full of passion, assumes the vigour of lion, elephant, tiger and of leopard, the colour of horse and the voice of man. O shining one, you take on many a form.
- XIX.49.5** I pay my homage to the benign night and the (time) after sunrise. Mother of snow, may she be easy of invocation for us. O bounteous one, may you notice this praise-song, with which I greet you in all the quarters.
- XIX.49.6** O glowful night, you relish our praise-song just like a king. Through the breaking of dawns, may we be with all our heroic sons and be with all our possessions.

- XIX.49.7** You have indeed, assumed the name "Ramya, (Gueller). Whoso want to spoil my riches, may you, O night, come to them as a burner of their lives. Whosoever is a thief, may he not exist; may he never exist again.
- XIX.49.8** You are beautiful, O night, like a well-wrought bowl; a youthful maid, you assume all the aspects of a cow. Full of vision, full of desire, showing me your forms, like heavens, may you adorn this earth also.
- XIX.49.9** What thief comes today. a malicious mortal enemy, may the night, knowing his intent full well, strike off his shoulders as well as the head.
- XIX.49.10** May she strike off his feet, so that he may not, strike off his arms, so that he may not hurt. The marauder that comes, may he go away crushed to pulp. May he go away, go far away, go away to a dry and dreary stump.
- To Night : For protection**
- XIX.50.1** Now, O night, make headless the serpent, causing great thirst by its hissing; strike the eyes of the wolf out of his head, dash the thief to the wooden post. (Av.XIX.47.8.Var.)

XIX.50.2 O night, with those sharp-horned, fast-running bullocks, that are yours, may you, today and on all days, bear us across all difficulties.

XIX.50.3 May we get across each and every night with our body uninjured. May our enemies not get across, like boatless person in deep waters.

XIX.50.4 Just as a millet-seed, flying up and blown away, is not traced out, so, O night, may you blow him away, whoso plans to harm us.

XIX.50.5 Keep the thief away from (our) house; also the robber of cows and goats; also him, who wants to lead away (our) horse haltering his head.

XIX.50.6 O night, possessor of great fortunes, as you have come today dealing out riches, make us to enjoy all that, so that this may not go to others.

XIX.50.7 O night, may you hand over all of us to the dawn free from sin; may the dawn deliver us to the day; and the day to you, O glowing one.

Ātman

XIX.51.1 Unbound am I; unbound is my soul; unbound (is) my vision;
unbound (is) my audition; unbound (is) my in-breath;
unbound (is) my out-breath; unbound (is) my diffused breath;
unbound the whole of me.

Savita

XIX.51.2 At the impulsion of the divine impeller Lord, urged by the
arms of the twins divine and by the hands of the nourisher
Lord, I undertake (this work).

Kāma : Desire

XIX.52.1 In the beginning arose that desire, which was the first seed
of the mind. As such, may you, O desire, akin to the
providential desire, grant plenty of riches to the sacrificer.

XIX.52.2 O desire, you are well established by (your) overpowering
might, pervasive and majestic, a friend to one seeking
friendship, you are fierce, overwhelming in battles; may you
bestow vigour on the sacrificer.

XIX.52.3 To him, who from a long distance longed for an
inexhaustible response, all the quarters listened, and with
desire they produced bliss.

XIX.52.4 By desire, the desire has come to me, from heart to heart. Whatever be the mind of those yonder ones, may that come to me here.

XIX.52.5 O desire, desiring whatsoever we make the offering to you, may all that be accomplished for us. Now may you enjoy this offering. Svāhā.

Kāla : Time

XIX.53.1 Time, the seven-reigned horse, thousand-eyed unaging and prolific, draws (the Cosmic Chariot). Sages with keen vision mount it; all the beings are its wheels.

XIX.53.2 This Time (horse) draws the seven wheels: seven are its naves; verily, the immortality is the axle. Making all the beings manifest, Time, the destroyer (sah), moves on. He is the primal deity.

XIX.53.3 The overflowing vessel is set upon Time. Indeed, we see him taking on various forms. He is face to face with all these beings. They call him kāla (time) in the highest heaven.

- XIX.53.4** He alone sustains the beings completely. He alone pervades the beings thoroughly. Being father, He becomes their son. Surely, there is no other majesty superior to Him.
- XIX.53.5** Time has created that heaven; Time has created these earths as well. In Time, indeed, is located all that has existed and that will ever exist stirred (by Time).
- XIX.53.6** Time has generated the earth; the sun burns in Time. In Time, indeed, are located all the beings; in Time the vision discerns.
- XIX.53.7** In Time mind, in Time life, in Time name is well set. By Time, when it comes, all these creations rejoice.
- XIX.53.8** In Time fervour, in Time the great observer, the highest knowledge is well set. Time is the Lord of all; father of the Lord of creatures is He.
- XIX.53.9** Urged by Him, created by Him, all that is set, surely, within Him. Time, becoming the Divine supreme, sustains the Lord seated in the highest abode.

XIX.53.10 Time has created the creatures; in the beginning, Time created the Lord of creatures. The self-existent seer (Kasyapa) is born from Time; from Time fervour is born.

In Praise of Kāla

XIX.54.1 From Time the waters are born; from Time the sacred knowledge, fervour, and the quarters. The sun rises by Time; in Time he enters again.

XIX.54.2 By Time the wind blows afresh; by Time mighty is the earth. The sky is great, being set in Time.

XIX.54.3 By Time, the son (of Time; Prajāpati) created past, present and future in ancient times. The Rks (praise-verses) are born from Time; from Time is born the Yajuh (sacrificial text).

XIX.54.4 Time has set in motion the sacrifice, unexhausting share of the enlightened ones. Protectors of earth and the energies of water (are set) in Time; in Time are set the worlds.

XIX.54.5 In Time this divine brilliant (Aṅgiras), and this unflinching (Atharvan) stand fast. Conquering this world, and the highest world, and the holy worlds and holy midspaces, and all the worlds by the sacred knowledge, that Time is approached as the highest Lord.

To Agni

XIX.55.1 Night after night, without any break, bringing offering to him, as if fodder to a stabled horse, delighting in plenty of riches along with food, O adorable Lord, may we, your neighbors, never come to harm.

XIX.55.2 Whatever is your power of providing dwelling and that of providing food, that, surely, is yours. May you favour us with the same; delighting in plenty of riches along with food, O adorable Lord, may we, your neighbors, never come to harm.

XIX.55.3 Each and every evening, may there be the house-holder's fire for us; each and every morning, may he be the bestower of happiness. May you be the bestower of each and every wealth on us. Enkindled you, may we nourish our progeny (tanvam).

XIX.55.4 Each and every morning, may there be the house-holder's fire for us; each and every evening, may he be the bestower of happiness on us. May you be the bestower of each and every wealth on us. Enkindling you, may we prosper through a hundred winters.

XIX.55.5 May I be one, never having burnt food in the back part of my plate. Homage be to the adorable Lord, the consumer of food, the lord of food, the terrible punisher. May you, the courteous one, protect my court, as well as the courteous one, protect my court, as well as the courteous courtiers.

XIX.55.6 O resplendent one, invoked by the multitude, make us attain our full life-span, day after day, only to you, bringing our tribute, just as fodder to a stabled horse, O adorable Lord.

Svapna : Dream

XIX.56.1 From the world of the controller Lord you have come. Self-possessed, you unite mortals with pleasure. Fashioning dream in the abode of the life-enjoyer, knowing full well, you go on a common chariot with the lonely person.

XIX.56.2 First of all, the almighty Bond beheld you one day before the night was created. O dream, thence you have come here concealing your form from the leeches.

XIX.56.3 Like a huger stone, desirous of greatness, from the life-destroyers he crossed over to the enlightened ones. To that dream, the thirty-three enlightened ones, dwelling in the world of light, granted the supreme domination.

XIX.56.4 The elders know it not, nor the enlightened ones, whose muttering goes on within it. Instructed by the venerable Lord, the old sages have put dream into the man with three-fold suffering.

XIX.56.5 Whose cruelty the evil-doers share; and persons of good actions enjoy a holy life free from bad dreams. With your closest kin, You revel in the world of bliss. You are born from the mind of a sufferer.

XIX.56.6 We know all your attendant that go before you; we know, O dream, who is your overlord here. May you protect us, the glorious ones, with glory here; go far away along with the malicious ones.

Against evil-dreaming

XIX.57.1 Just as they (pay back) one sixteenth part, as one eighth part and as they pay back the (whole) debt, so we carry all the bad dream to the unpleasant enemy.

XIX.57.2 Kings are well gone away; debts are well gone away; leprosies are well gone away; interests on capital (kala) are well gone away. Whatever bad dream has accumulated within us, that bad dream we send out to him, who hates us.

XIX.57.3 O child of the divine protecting powers, O hand of the controlling Lord, O dream, whatever is benign, may that be mine; what is evil, that we send away to the malicious enemy. May you not be the mouth of the black bird (crow) for the sufferers.

XIX.57.4 You as such we know well, O dream. May you, O dream, like a horse his halter, like a horse his girth, throw off the bad dream that is within us, within our cows, and within our homes on him, who is not one of us, is a reviler of the enlightened ones and a mocker.

XIX.57.5 May he, who is not one of us, is a reviler of the enlightened ones and a mocker, wear that like a golden necklace. May the bad dream get nine cubits away from us - even farther than that. All the bad dreams we do send out to the malicious enemy.

To Various Gods : for Blessings

XIX.58.1 May there be always (sadaiva) a constant (samanā) flow of clarified butter, augmenting the year with sacrificial oblations. May our audition, vision and vital breath unimpaired; may we remain unsevered from long life.

XIX.58.2 May the vital breath invoke us; we invoke the vital breath. The earth has gathered splendour, so the midspace; the blissful Lord, the Lord supreme and the sustainer Lord (is) full of splendour.

XIX.58.3 The heaven and earth have become gatherers of splendour. Possessing splendour, may we move about on earth. The cows come and wait upon the glorious master of cows. Possessing glory, may we move about on earth.

XIX.58.4 Construct the cow-stall, for that is the drinking place of your leaders (of your men). fabricate armour, manifold and ample. Make cities of iron strong and impregnable; let not your ladle leak; make it strong and unbreakable.

XIX.58.5 The sacrifice's eye, commencement, and face; with voice, hearing, mind I make oblation, To this sacrifice, extended by Viśvakarmān, let the gods come, well-willing.

XIX.58.6 Those who are the priests of the enlightened ones, and who deserve honour, and for whom a share of sacrificial oblations is allotted, may all those enlightened ones, along with their wives, comes to this sacrifice and revel in the food offered.

For successful sacrifice

XIX.59.1 O adorable, you are divine amongst the mortal men, and preserver of their sacred deeds. Therefore, we worship you in every benevolent task. (Rk.VIII.11.1)

XIX.59.2 O divine forces, being ignorant of Nature's laws, if we show negligence in the works assigned to us, may the all-wise fire divine, compensate it fully on his own accord by providing well-timed seasons, through which he regulated the functions of the cosmic forces. (Rg.X.24.Var.)

XIX.59.3 May we pursue the path of enlightened ones and accomplish all that we are capable of; may that wise fire divine become our inspirer; verily, he is the main source of inspiration in all our beneficial acts; may He guide us to accomplish all benevolent acts, performed at proper seasons. (Rg.X.23.Var.)

For physical abilities

XIX.60.1 (May there be) speech in my, vital breath in nostrils, vision in two eyes, audition in two ears; hair not turned grey, teeth undecayed, and abundant strength in my two arms.

XIX.60.2 (May there be) vigour in my two thighs, speed in my two legs, steadiness in my two feet, all my organs unimpaired and my self ever - unsubdued.

For long life

XIX.61.1 May my body be fit. I shall overpower the foes. May I attain my full length of life. Be seated happily for me. Bestow plenty (on me). purifying in the realm of bliss.

For popularity

- XIX.62.1** May you make me pleasing among the enlightened ones; make me pleasing among the ruling authorities. May I be pleasing to all who observe, whether workers or the elite.

To Brhaspati

- XIX.63.1** Get up, O Lord of knowledge; awaken the enlightened ones with the sacrifice. Increase our life-span, vital breath, progeny, cattle, and fame as well as the sacrificer.

To Agni : with fuel

- XIX.64.1** O adorable Lord, I have brought fuel-wood for the great cognizant of all. May that cognizant of all grant me faith and intelligence (wisdom).

- XIX.64.2** O cognizant of all, I augment you with the quick-burning firewood. So, may you make us prosper with progeny and wealth.

- XIX.64.3** O fire-divine, whatever pieces of firewood we bring and place for you, O young one, may you enjoy that. May all this be propitious for me.

- XIX.64.4** O fire-divine, these are your fuel-sticks. Kindled up, may you become lustrous. May you set long life in us and grant immortality to (our) preceptor.

Praise of the Sun

- XIX.65.1** Remover (of gloom), one of beautiful rays, the sun has ascended to heaven with his glow. Whoever obstructs you in flying up to the sky, may you smite them down with your flame, without fear, O cognizant of all. O sun, being fierce, may you ascend to the sky.

To Agni

- XIX.66.1** Those life-destroyers, tricky fellows, who move about with iron-nets and with hooks and bonds made of iron, them subdue with your flame, O cognizant of all beings. May you go about crushing our rivals like a thousand-pointed bolt.

For long life and prosperity

- XIX.67.1** Through a hundred autumns may we see.

- XIX.67.2** Through a hundred autumns may we live.

XIX.67.3 Through a hundred autumns may we recognize.

XIX.67.4 Through a hundred autumns may we ascend

XIX.67.5 Through a hundred autumns may we thrive.

XIX.67.6 Through a hundred autumns may we arise.

XIX.67.7 Through a hundred autumns may we prosper.

XIX.67.8 For more than a hundred autumns.

Ceremonial performance

XIX.68.1 Into the openings of non-existing as well as of far-extending,
I enter with (my) skill. Lifting up the sacred knowledge from
these two, thereafter we proceed with the sacred actions
(acts).

To the waters : for long life

XIX.69.1 You are life-giving; may I live; may I live my full term of
life.

XIX.69.2 You are subsistence; may I subsist; may I live my full term of life.

XIX.69.3 You are purposeful life; may I live purposefully; may live my full term of life.

XIX.69.4 You are animating; may I live; may I live my full term of life.

For long life

XIX.70.1 Live, O resplendent One; live, O Sun; live, O bounties of Nature. May I live. May I live my full term of life.

For Blessings

XIX.71.1 The boon-giving veda-mother is praised by the intellectual persons. Bestowing on me ling life, vital breath, progeny, cattle, glory, material prosperity and intellectual lustre, may she go to the world of the Divine Supreme.

For God's favour

XIX.72.1 From which treasury, we had lifted up the Veda (sacred knowledge), therein we now deposit it. Desirable deed has been performed with the power of the Divine supreme. May the bounties of Nature protect me here with that fervour.

Here ends Kanda XIX
Hymns 72, Verses 453
